

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Whiskey Dealers. Time was when we thought there were honest whiskey dealers. Either we were deceived then, or whiskey dealers have grown worse. We are inclined to the opinion that an awakened conscience against the saloon, and the fight that has ensued to close up the rum mills, have made the whiskey dealers desperate. At any rate they are desperate, and this seems the most charitable view to take of it.

Are the whiskey dealers honest? We fear they are not. Their methods would indicate that they are not. How? They are resorting to every means known to the printer's art, and the advertiser's skill, to get trade, and consumers, where honest people have said by their word and ballot that the whiskey trade was not wanted. All sorts of ingenuous devices are being resorted to by whiskey dealers to make it easy (and secret) for people in prohibition territory to get whiskey. Now if these dealers would act in the open and fight square and hit above the belt, we would not question their honesty. This, however, they will not do. They come at you under cover, secretly, and by subterfuge. You get their quotations under cover of an envelope that bears no mark of the house, or person, or business from which it comes. You open the envelope, therefore, not knowing. The one that came this morning—yes they come almost every morning and by every mail—bears a letter beginning thus:

"Note the enclosed postal card and mail it to us at once. It means peace, happiness and length of days for you." Then follows a distorted statement from that grand old Christian statesman, William Ewart Gladstone (The slander and villainy of using a dead man's name like that!) Now that card is a wonder. You do not have to write a line, word, syllable or letter on it. It costs you nothing to mail it as it is already stamped. It is so ingenuously worded and

numbered that no living mortal could tell what you were ordering, or what that card called for—save indeed the sneaks and tricksters at the other end of the line who so stamped, figured, and printed that card that it would mean to them "Ship me a gallon of fourteen year old whiskey by prepaid express, at \$1.70 per quart." And the dealer receiving that card without your ever having put a pen or pencil to it would know your name, address, financial standing and all the rest.

A square open fight calls forth the energy and admiration of honest men—a fight for sobriety, virtue and morality. But an underhanded, sneaking, dishonest, cowardly attack begets disgust and nausea. The shafts and darts of the whiskey dealers in their present desperation will rebound upon them, and that to their own hurt. The whiskey dealers whipped and defeated in every honest and open fight are resorting to trickery as shameful and as dishonest as their trade is debauching and destructive.

Good Roads: The United States, though an agricultural country, and by far odds the richest nation on the globe, has the poorest roads of any civilized country in the world.

Our country is rich not because of poor public highways, but in spite of them, for poor roads are ever and always far more expensive than good roads. It costs more to any community to keep bad roads than it does, or would, to keep good ones. For no man who runs a wagon, or drives a horse, would have to pay as much in taxes to build and support good roads as one pays in taxes to the wagon builder and buggy maker where there are bad roads.

In France, England, Germany, Italy, Spain, farmers load their wagons, but never their teams: in the United States they load their teams, but never their wagons. The average load for a team in the United States is about one fourth, or one fifth, of what it is in Germany, France, or England. We of this country carry with a team about one fourth as much, and go in a day about one half as far, as our kinsmen across the sea.

What our rural districts need today, as

they need nothing else is better public roads. They help the schools and so increase education and intelligence: they help the churches and so increase morality and religion. The greatest hindrance to our country today is not trusts, tariff, guaranteed bank deposits, and the rest, but our poor public roads—the poorest of any roads in all the civilized world.

Political Differences. Among the foremost Jews in the United States are the Straus brothers—Oscar and Nathan. They are both men of large means, wide influence, liberal views and broad culture. As is well known, Oscar Straus is in President Roosevelt's cabinet and is conspicuous there, not only because he is a Jew, but because of his efficiency in service and great ability as a statesman. Nathan Straus, his brother, is a great philanthropist who devotes his time and means to saving the lives of children by the installation of milk pasteurization plants in cities where so many die from the use of impure and adulterated milk. Now Nathan is distinguished as a Democrat as Oscar is as a Republican, and has recently been appointed by the Democratic National Committee president of the Bryan and Kern Business Men's League. Oscar Straus has taken the stump for Taft, Nathan is on the hustings for Bryan.

Another member of this well-known family is with Hearst and will vote for Hisgen for president.

Yet these be brothers in flesh and brethren, in spirit, in hope, in charity and in fellowship. From these we may learn a lesson if we will.

The foot-ball season is upon us with an increase of death rate accordingly. In a contest game between Union College and Wesleyan University Oct. 10, seventeen players were rendered unconscious, five being so seriously hurt that they had to be removed to a hospital, the two captains also being disabled, one with a broken collar bone, the other with concussion of the brain. Yes, the foot-ball season is opening up quite lively.

The Christian Sun, from now till Jan. 1, 1910 for \$1.50—this offer to new subscribers only.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR OCT. 25.

A Few Suggestions.

The Joy of Forgiveness.—Psalms 32.

Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered." (Psalms 32:1.)

Setting of the Lesson: Chapters 10 and 11 of 2 Samuel give us the historical background for the lesson. Nahash king of Ammon, who had befriended David, died and David sent some of his servants to do him honor. Hanun, Nahash's successor, misjudged this act of David's, and regarding his men as spies, shaved off half their hair and cut off their garments. This involved David in a war with these people, who hired the Syrians to help them. David defeated the Syrians and returned to Jerusalem, leaving Joab to complete the destruction of the children of Ammon. While this was going on, David saw Bathsheba, wife of Uriah, one of his faithful soldiers, and committed adultery with her, thus breaking the seventh commandment. He then instructed Joab to send Uriah to a place in the battle around Robbah where he would be certain to be killed; he thus committed murder and so broke the sixth commandment. David then added Bathsheba to his already long list of wives. The prophet Nathan was sent of the Lord to tell David of his sin, which errand he performed by a striking parable with stinging rebuke following upon it, 2 Sam. 12:1-15, which you assigned last time. If so, call for it; if not, read it or tell it to the class. When the child born to Bathsheba had sickened and died as Nathan predicted it would, David repented of his sin and composed the 51st and the 32 Psalms, the latter of which is our lesson for today. Here review the second lesson of the present quarter, which will show another instance of how David received messages from God. Review the manner in which they were received by Saul.

Chronology: This lesson belongs to the first period of David's life as king, the period of conquest, whereas the three previous lessons of the quarter have come from the second, the period of peace and prosperity. It seems to me that it would have been better to have studied them after this lesson, for the generous and religious impulses indicated in them are best viewed as the fruitage of a genuine repentance, such as David's certainly was.

The Lesson: First call for the 51st Psalm, assigned last time, and show how it represents David presenting his plea for forgiveness, while today's Psalm represents him as rejoicing in his forgive-

ness and contemplating it. We might rename the lesson: A Great Sinner's Repentance and Forgiveness. By way of incidental instruction, it may perhaps be well to tell your class that these two Psalms have ever since been used by the Jews on atonement day, the first at the beginning of the service and the second, our present lesson, at its conclusion. The lesson will easily fall into three divisions which you will write on the board as they are developed.

I. The Blessedness of Forgiveness. Verses 1 and 2. Under this division you will discover the three aspects of the wrong doing of man and the loving kindness of God, by showing that man's wrong doing is pictured first as a transgression, and offence, which He forgives, takes away as a burden; secondly as a sin, a false step, which He covers, hides out of sight beneath the mantle of His mercy; and thirdly as an iniquity, a crookedness of dealing, which He impute not to him, reckons not against him in the great ledger of Heaven: you will further teach that, when these conditions have been met, there is no guile in a man's spirit.

II. A Personal Testimony. Verses 3-6. David remained impenitent in heart for a year at least after Nathan had rebuked him and he had to him confessed his sin, that is, until Bathsheba's ed his sin, that is, until Bathsheba's questioning discover how his conscience served him during that time, find what is meant by "roaring all the day long," by the hand of God being heavy upon him, by his moisture being turned into the drought of summer. Lead the pupils to see the four distinct steps by which David recognized and confessed his sin. Find to whom he confessed first, and, by way of incidental instruction, show that the writing of this and the 51st Psalms was a public confession, such as few of us would be willing to make of our sins. Then in the sixth verse see him in the midst of a great flood whose waters do not come nigh to him to disconcert him. (In this division the word *Selah* occurs twice. It should be explained. Ask several what it means; if none know, the asking and missing will draw attention to it and help to fix it. Then define it and tell them that today when this word is said in a Jewish Synagogue the last clause of what has just been said has to be repeated.)

III. Blessings which follow forgiveness. Verses 7-11. Develop that God is to his people a hiding place, a preserver, a deliverer, an instructor, and a guide; that in order for God to exercise these beneficent attributes of his nature toward us we are to be resigned to Him,

not like the horse or mule, which have to be held in control by bit and bridle; and, by way of contrast, that the sorrows of the wicked are manifest, while the trustful believer is compassed by the mercy of God. Close the lesson with David's grand exhortation to those who have been forgiven: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart," verse 11 of the lesson.

For class discussion for adults, if there be time. The Penitential Psalms, the 6th, 32nd, 38th, 51st, 102nd, 130th and 143rd, which Saint Augustine had written on the wall of his bedrooms, that he might look upon them as he was dying. Of these Martin Luther preferred the 32nd, 51st, 130th and the 143rd to any chapters in the Old Testament.

Truths and their Application: 1. We have in this lesson the remarkable method which the Bible uses in giving the deeds of men. A human biographer tries ordinarily to cover up all the bad things in the lives of great men. The Bible gives the whole life, and so rises above all other books and disproves the assertion that it is a man-made book. We should take great courage from what is told us of David, for it shows us to what depths a man may descend and still be a man "after God's own heart."

2. In the sixth verse David speaks of being in the midst of a great flood, whose waters do not disturb him. The Christian is like the centre of the tornado, which is perfectly quiet, though the edges are in greatest commotion and confusion. The Christian faith is an anchor to the soul, a guarantee of safety under all conditions. The true Christian is a brave man.

3. The Golden Text. Last time it was suggested that you ask the one to whom you assigned the 51st Psalm to find in it a golden text that would be suitable for this lesson. Call for that now, and drive home the blessedness of forgiveness of sin, the inward joy and satisfaction that comes when the burden of our transgressions has been lightened by forgiveness. This applies as much to the forgiveness of sins by our fellowman whom we have wronged as it does to their forgiveness by God. For Christ's standard of forgiveness see Matt. 18:21-22.

4. In this lesson the teacher has a rare opportunity to outline the plan of salvation through Christ. He will fail of his duty unless he makes this plain and shows that every one who confesses Christ and seeks pardon for his sins is saved.

Assignments for Home-study of the Lesson: Assign to one Absalom's murder of Amnon, 2 Sam. 13:23-39; to a sec-

ond, the story of the wise woman of Tekoah, 2 Sam. 14:1-21; to a third, Absalom's restoration to favor, 2 Sam. 14:28-33; and to a fourth, to find what officers the king had to help him administer justice, 2 Sam. 8:15-18.

LESSON 4. OCTOBER 25.

Lesson Text: Psalms 32.

Time: About 1040 B. C. (989 B. C. Assyrian)

Place: Jerusalem.

Person: David.

Parallel Passage: Psalms 51.

Scripture Connections: 2 Sam. 10-12.

Leading Truth: Those whom God forgives are filled with joy and are truly blest.

This lesson tells about something every person who has ever done a wrong longs to have. To gain this one thing, heathen people torture themselves, they drag themselves on bleeding hands over long pilgrimages, hoping through suffering to gain this blessing that we all must have in order to be happy. David lay awake at night and made himself sick seeking it. And when at last he found it, he wrote a song of rejoicing.

Almost every one knows the story of David's sin. It is the infidel's and scoffer's best morsel. This sin of David occupies chapters while some good deed of David is dismissed with a verse or two.

David had sinned as terribly as a man could. In spite of all God had done for him, he was a murderer and a thief.

David's sin was not a sudden outbreak, though it looks like it. The germ of this sin was in David's blood long before it broke out. The stain of impurity was in his family life.

David recognized and faced the truth; he made full confession and received the unreserved forgiveness of God, ever gracious and ready to pardon.

God meets men more than half way in times of need. He assures them of his kind and gentle care.

(1) God remembers no more against us sins for which we seek his forgiveness.

(2) When we uncover our sins, then God covers them.

(3) No one gets the joy out of sin that he expected.

(4) Sin promises pleasure, it brings pain.

(5) The confession of sin is a necessary step to realizing God's pardon. (Compare Prov. 28:13)

(6) When our need is greatest God is nearest.

This beautiful lesson may be applied collectively as well as individually. It well expresses the stages of human ex-

perience, both bitter and joyful which ensue after men have sinned.

The bitter experiences have passed and at this writing the Psalmist is basking in the clear sunlight of assured forgiveness.

G. W. Tickle.

Elon College, N. C.

TEACHER TRAINING.

The Growing Demand for Trained Sunday-school Teachers.

By Prof. S. O. Albaugh, Dayton, O.

For many years the importance of Teacher Training has been recognized by all leaders in our Sunday-school work, and we think the rapidly growing demand for the trained Sunday-school teacher is an encouraging sign of the new era which the Bible-school is entering. This demand cannot much longer be denied or ignored because we are dealing with boys and girls who, all the week in secular schools have trained teachers, and often with high school and college graduates in our adult classes. These people cannot be expected to be satisfied with the unskilled and undrilled persons who are set over them on the Sabbath, as Bible teachers.

The day of the untrained Sunday-school teacher is near its end. Every thoughtful Sunday-school teacher recognizes his need of preparation and the more devoted he is to his work, the deeper is his realization of this need. He feels that he is called upon to teach lessons from a Book of which he knows very little.

The impulse given to the Sunday-school work by the International lesson system has made necessary a forward movement in more efficient teaching. With this increased interest in the study of the Bible, the Sunday-school should take the lead by furnishing well-equipped teachers. The United States is the only nation in the world in which the Bible is excluded from the public schools and with the lack of systematic study of the Bible in the home, the teaching of the Word is left largely to the Sunday-school.

The dignity and importance of the work demand that its teachers be well informed in the Word which they impart. The Christian church is the most vitally important institution in the world; the Sunday-school is the most vitally important thing in the Christian Church; the teacher is the most vitally important thing in the Sunday-school and the Bible is the most vitally important Book in all literature. These facts emphasize in a peculiar manner the work of the Sunday-school which in its analysis is the "Bible-teaching-and-studying-service" of the church.

To teach the Book aright is a direct challenge to the best minds in the church and out of it. "For so long as formation is greater than reformation, just so long will the work of the Sunday-school teacher be paramount in the Christian Church." It must ultimately be true that no person will undertake to educate children in religion, who has not mastered as well as he may "the laws of mental growth, the nature of the religious impulse and other facts of consciousness." The point of value is to appreciate that religion is not a simple fact that is to be administered in set doses to children, but that both religion and the child are complex facts that have definite laws of development.

Some one has said, "Failure to store the minds of our children and youth with the great facts of the Bible, and simple and systematic statements of its great truths, is to contribute to their intellectual and spiritual impoverishment to seriously handicap them for life, and is little less than criminal." Our children in this matter are largely in the hands of the church, and no obligation of the church is more imperative than this one of properly instructing them in the Word of God—an obligation which is as nontransferable as is that of parents to feed and provide for their children.

To properly relate the individual and the Word of Truth, so that each will grasp the other, is to impress on the individual a deep conviction from which he may never be free until he comes into harmony with the gospel plan of salvation. To successfully accomplish this, it is required: that the teacher be a Christian; that he have a knowledge of the Book; that he know how to teach it; that he know the individual to whom it is to be taught; that he know the institution with which he is associated and that he never lose sight of its aim and purpose.

I am quite sure that we all agree that the basic qualification of a teacher is personal righteousness, but it in itself is not sufficient. God wants educated workers for the "King's Business." Paul's instruction to Timothy was (2 Tim. 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." To rightly divide the Word of Truth and so present it to the individual that he may get its true meaning, is the office of the trained Bible teacher.

Teaching the Bible is a serious business, and demands not only heart preparation, but head preparation as well. The church of to-day is facing the question

(Continued on page 15).

NOTES AND PERSONALS.

Church Dedication.

Pastor H. E. Rountree sends this telegram to The Sun: "Waverly, Va., Oct. 19. Waverly Christian church will be dedicated first Sunday in November, Rev. J. P. Barrett, D. D. to preach the dedicatory sermon."

Bro. Pastor, if you receive some copies of The Sun this week, or next, please distribute them where there are prospective subscribers.

Would it not be well to get The Christian Sun into that home from which some one recently joined your church, and into whose home no church paper now goes?

Mr. S. M. Atkinson, traveling representative of The Sun will visit the Georgia and Alabama Conference, and several churches of that conference, in behalf of The Sun next week.

Windsor, Va. correspondence Suffolk Herald, Oct. 15: "Rev. R. H. Peel filled his appointments at the Christian church on Sunday, preaching fine sermons to large congregations."

We have never printed a stronger indictment of the "liquor business" in so few words, than that by Dr. J. J. Summerbell in The Sun this week, "They Call it Business."

We will be pleased to send sample copies of The Sun, on request of any pastor, or friend, desiring to use them in the campaign for new subscribers, under our liberal offer of 'till Jan. 1, 1910 for \$1.50 to new subscribers.

Our representative, Mr. S. M. Atkinson, is attending the Alabama, and The Georgia and Alabama conferences this week, and next, in behalf of The Christian Sun. Whatever of assistance the brethren there will render in his work will be considered a high favor, and will be much appreciated.

Rev. P. T. Klapp, pastor, writes that all who go to Western N. C. Conference by rail should buy tickets to Staley, N. C., at which point they will be met when the train arrives Monday 2 p. m., November 9, and conveyed to homes for the night near the meeting place of Conference, Parks Cross Roads. Conference commences Tuesday, Nov. 10.

The Christian Sun is to receive from the press this week, and next, two books that should go into every home where The Sun goes, and should prove of inestimable worth and interest; the revised "Government and Principles," upon which much work has been done since

our Greensboro Convention by a committee created by that Convention, and "The Teacher Training Course" carefully prepared by an able committee and an efficient corps of writers.

Rev. I. W. Johnson calls attention, in his this week's letter, to an important matter for the Conference, that of Christian Missionary Associations. If the conferences are not to take part in the C. M. A now existing then each conference would do well to form an association of its own, as Bro. Johnson suggests, and as the Alabama Conference has already done. This seems to be the only agency for reaching individuals for home missions. Other agencies reach churches, societies and Sunday schools; A Missionary Association alone appeals to and reaches the individual.

Dr. Manning in Norfolk Letter this week certainly drives at a very vital point. There are hundreds of otherwise strong men and women in the Christian Church, South, who are not worth a penny, in money or in influence, to the church, because they live at one place and their church membership, for one cause or another, is away off yonder somewhere else. Their name is on the church book and so help to lengthen the roll that much. Otherwise they might as well not have church membership at all. Dr. Manning drives at the mark, and his letter should have wide reading and much consideration by many.

From The Morning Mercury of New Bedford, Mass., Oct. 15th, we print:

"The pulpit committee of the North Christian church has decided to recommend that Rev. Dr. Daniel A. Long, D. D., be extended a call to the pastorate of the church, in succession to Rev. James McAllister. It is known that Dr. Long will accept the call if it is tendered by the church.

Rev. Dr. Long, who comes here from Graham, N. C., has had a distinguished career in the denomination. He has also a considerable reputation in the educational world, having been president of Antioch college. He preached at the North Christian church last Sunday."

Brethren what is the matter? October 21, Conference season on us, and not a single preacher reporting a big, hearty, wholesome, good old fashioned pounding save one—save one, you hear? The editor of The Sun has been trying to preach for the good people at Wentworth occasionally this year. Recently he was invited to the home of Deacon J. Milton Banks. He went. And soon the brethren and sisters, God bless them, began to come in. What a time? Oh tempora; Oh Mores; Chickens, preserves,

sugar,—my it makes the heart hot and the hand unsteady to think and write of them. How grateful. Brethren, come along and tell us about your pounding. The Sun's editor has had his and is exceedingly happy.

This note of highly gratifying interest is from Rev. W. T. Morrill, Secretary Foreign Missions, Dayton, O.

"You will be glad to know that our Mission in Japan will be able to secure the services of Rev. Saburo Koshiba, who has been in this country for several years studying, who graduated at Union Christian College at Oberlin Seminary, and for the past year has been doing graduate work at Yale Divinity School. The Rhode Island and Massachusetts Conference, in its session at Westerly, R. I., last week, voted to assume Bro. Koshiba's support, in addition to all the missionary work it is now doing. He is a member of our Tokyo church, was converted through the efforts of Dr. A. D. Woodworth, and will add great prestige, among the Japanese, to our Mission, provided suitable arrangements can be made for his work. We are rejoiced by the action of the R. I. and Mass. Conference."

Writing of the fruitful life of Rev. Robt. H. Holland, and what he has taught us younger ministers in his old age, and thinking of how, instead of being jealous or envious, he has ever had a word of praise and approval, our eyes fell on this editorial paragraph in The Nashville Christian Advocate:

"A venerable minister of our Church recently said to a friend: 'Nobody ought to wish to live to be above eighty years old.' Carlyle, when congratulated on his eighty-fifth birthday, replied: 'You have no idea how poor a thing life is when the strength is gone out of it.' 'If by reason of strength,' says the Psalmist, 'they be fourscore years, yet is their strength labor and trouble.' The limitations, the physical pain, the humiliating helplessness, the loneliness which often accompany old age are its 'labor and trouble.' Yet they may become a crown of gold if cheerfully and silently endured. A patient and sweet-spirited octogenarian is a perpetual blessing to those who are about. In this way, at least, the Christian can have fruit in old age."

Surely Bro. Holland has proven the great exception to his age, and by his patience and sweet-spiritedness has he proven a "perpetual blessing to those about him" and in this way has he been fruitful of untold good in his old age.

Argo Red Salmon is one of the "good things to eat."

Newport News Letter.

To be misunderstood, and misinterpreted, sometimes cuts very deeply and wounds severely. The Christian can afford to be misrepresented even and may expect to be misunderstood. The purest and best in all ages of the church have had to thus suffer in mind and heart. But the Christian cannot afford to be indifferent to the interest of his brother. The evil-minded are ever on a hunt for a victim and the gossip for a subject. We cannot hope to escape their kodak with its peculiarly colored lenses. The character of the objects we see, to us, is determined by the color of the glasses we look through, and most persons use their own. The impure will not only love impurity but will see it in almost everything. But, "The pure in heart shall see God." "Out of the abundance of the heart the mouth speaketh." "Love thinketh no evil." This world is to a man according to the state and condition of his own heart and mind. Change the character of a man and you change, to him, the world about him. To some the world contains nothing but evil. To them it is a place of injustices, privations, hardships, inequalities and misfortunes, and every man is a betrayer and deceiver. To the philosopher it is a school of lofty ideals and sublime problems where the mind may feast continually in the study of God's thoughts after Him. To the poet it is a world of beauty and a thousand charms. Every blushing flower and swelling bud, and starry firmament and night; every mountain and landscape, and every desert; every providence and experience, speak with voices and lift the soul towards God, lend inspiration to the mind and life and touch the finest cords of the human soul. To the business man it is a place of opportunity where riches may be gathered, great estates secured, and mansions built. To the Christian it is a vast temple in which God dwells, where everything that hath breath may praise the Lord. Where everything tends to awaken praise and adoration to Him who was, is now, and ever shall be. He sees everywhere the presence and power of God, and His plans being worked out to man's final happiness and God's glory.

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Our revival services here closed last evening. Rev. H. H. Butler was with us the last seven nights and did the preaching. He never preached better and some of us thought that he never preached so well. The attendance was large from the first service. There were between fifteen and twenty conversions and exclamations. Eleven united with the

church and more will probably follow. A very large number of my members were once members of brother Butler's churches. He always attracts good audiences here. A series of earnest revival services, well directed, do good even if no conversions are made. Christians are strengthened, the church and her mission are emphasized, and spiritual life is quickened in those who have become indifferent. Only future ages of glory beyond the skies can ever tell of all the good accomplished. Last Sunday morning I preached for brother Butler at Bethlehem so that he might remain here and preach for my congregation. I spent Saturday night in his splendid home at Suffolk, and enjoyed the hospitality of his excellent family. Sunday morning his son-in-law, brother Barwell Riddick, with his wife, took me out to church where a large congregation gave good attention to the services. I was pastor there when a mere boy. It was three miles from Suffolk and when I was a school boy I walked out there on Sundays to conduct prayer meetings, so that when they next needed a pastor (and could not get a better one) I was called and served them until I went to my first settled pastorate at Waverly. Since then the older members who were leading the work have passed away and the work now is largely in the hands of those who were boys with me. It was to me a real delightful trip. I returned in time to be with my congregation at evening service, and to hear brother Butler preach. With no disposition to make large claims for any service which I have rendered here, I wish to say that the work at Newport News is in excellent condition, and indications are encouraging. The pastor is required by the C. M. Association to count attendance and report on same, and except on special occasions when the congregation is too large to count, we do not estimate but actually count, so that our records tell without mistake the real growth or decline in attendance. In many respects the record of this year will be the best in the history of the work.

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The first question in the Old Testament was God's question, "Where art thou?"—Gen. 3:9. The first question in the New Testament was man's question, "Where is He?"—Matt. 2:2. Our Father is still asking the same question, and it is echoed over and over, again and again by conscience. Man too seldom repeats his question, "Where is He?" When God and man are searching for each other at the same time there is sure to be a meeting and a blessing. Our Father is ever calling us, throwing about us, and in our way, influences and voices

of loving entreaty, but man seldom asks, "Where is He?" or thinks to seek Him with the whole heart. If man's question was as often seriously asked as is God's question there would be thousands swept into the kingdom as on the day of Pentecost. At the giving of the law three thousand were slain for forgetfulness of God, and on the first preaching of the gospel three thousand were saved.

Murdock W. Butler.

Oct. 16, 1908.

NOTICE.

All who expect to attend Western N. C. Christian Conference, which will convene with the church at Parks Cross Roads, in Randolph county, will please notify R. W. York, secretary of church, Ramseur, N. C.; R. F. D. 2, Box 4. Also state how you are coming, whether by railway or by private conveyance. This will be a convenience to us and might be to you. Now, brethren, come to stay until the close of the session, four days.

P. T. Klapp, Pastor.

REV. R. H. HOLLAND.

Since our venerable brother, Rev. R. H. Holland, is no longer able to write, his many friends will be interested to know his condition. Until recently he has been free from sickness or pain. Now he has a cold and cough that gives him trouble. He is confined to his room most of the time. Having entered his ninetyeth year and bowing to the inevitable weight of years, he neither hopes nor desires to be strong again, but with calm resignation and steadfast faith he tarrys on the brink of the mystical Jordan awaiting the summons to pass over and be at rest.

N. G. Newman.

CONFERENCE CALENDAR, 1908.**Georgia and Alabama Conference.**

Brown's Springs, Ga., (Marion County) Tuesday, 10 a. m., Oct. 27.

Eastern Virginia Conference.

Dendron, Tuesday, 10 a. m., October 27.

Eastern North Carolina Conference.

Wake Chapel, (Fuquay Springs), Wednesday, 11 a. m., November 4.

Western North Carolina Conference.

Park's Cross Roads, (Ramseur), Tuesday, November 10.

North Carolina and Virginia Conference.

Longs Chapel, N. C., Tuesday, 10 a. m., November 17.

Christian Missionary Association.

Spring Hill, Waverly, Va., Tuesday, December 8.



CHRISTIAN CHURCH, SALINAS, PORTO RICO.

Rev. T. E. White, Pastor.

THE CHRISTIANS IN PORTO RICO.

By Rev. M. T. Morrell, D. D., Secty.

Foreign Missions.

It is not yet eight years since we began missionary work in the island of Porto Rico. In no single year have we put a large sum of money into the work. Last year the regular appropriation was \$4,300, and we built a church building in the town of Salinas, expending \$2,500 for it. For the year just closing the regular appropriation remained as the year before. No new buildings or other improvements have been added during the past twelve months. Probably, therefore, during 1906-07 we put more money into the Porto Rican mission than we have invested there in any one year.

Our field extends from Pampano, two miles west of Ponce, to La Jangua, four or five miles east of Salinas, or not far from thirty miles east and west, lying right along the sea shore, and extending inland several miles. In the whole district of Ponce, there were, according to the last census, 203,191 people, and in the district of Guayama 111,986 people. Our field lies in these two districts, and reckoning on the basis of the present missionary work being done by the denominations, we are responsible for giving the gospel to 75,000 souls in our field. Moreover, until recently no other denomination has been working alongside us in the same town, except in the city of Ponce. But the island is now fairly covered by missions, there is not

room for expansion, and other missions have been looking with longing eye at part of our field which we are not able to cultivate as we ought, owing to lack of men and money.

Our missionaries have been trying to give gospel light in not less than twenty preaching places, most of them in the small barrios or villages clustered around the large towns. Rev. D. P. Barrett and Miss Jennie Mishler have resided in Ponce and looked after the west end of the field; while Rev. T. E. White has supervised and worked the east end. Each man had a Porto Rican preacher to help him until recently; and now there are two or three native helpers laboring at each end. Although much handicapped by lack of a church building, our mission in Ponce has been quite successful, especially in Sunday-school and Christian Endeavor Society. A few months ago a hundred more seats had to be provided for the hall where services are held. Miss Mishler's home-coming detracted from the efficiency of the work; because a woman is needed to reach the women and mother them in their elementary Christian life.

At Arus, a few miles east of Ponce, a very hopeful church has been established. The last time the Foreign Secretary was there the preaching place was well filled with listeners, and during the services a would-be bridal couple appeared in quest of a minister. Within a few minutes hundreds of people were gathered, and the room was crowded

with auditors of the gospel. Ever since the church there has grown steadily, and numbers in its membership the leading people of the barrio.

Santa Isabel is about seven miles west of Salinas, and is a town of not far from 5,000 inhabitants. Our work there has never been very successful, first, because we have not had a resident missionary, and second, because the priest of the town, who was a very dissolute man, offered very serious opposition. When Miss Mishler returns, she is planning to reside in Santa Isabel and direct the missionary effort.

East and west of the last named town are large barrios where there have been excellent prospects for a year past. A missionary or two residing near by, in position to do pastoral work, could quickly gather churches of good material. At Descalabrado, one of the barrios in question, the better element of the population is interested.

The town of Salinas lacks little of having 6,000 population, 1,200 or 1,300 of whom live in the village of Salinas itself, and the balance in several barrios surrounding. The Sunday-school has been large, and the Christian Endeavor Society was very much alive. Some of the church members are singular examples of God's grace, and others have long had characters above the average of Porto Ricans.

Readers of the Sun are already conversant with the facts about the church building, a picture of which appears herewith. The town owns lots which it sells on special conditions designed to promote the beauty and prosperity of the village. A public square or plaza two blocks in extent has been laid out, with fine cement walks, with tropical plants and flowers, and shade trees. It will be a beautiful place in coming years, and is located near the southeastern end of the village. The main road east and west runs by the south side of the square. The Catholic church faces the square on the east side. Just back of the church a large new schoolhouse has been erected, constructed of concrete blocks. The house is over one hundred feet long and forty feet wide. On a lot fronting south and reaching back to the schoolhouse lot the church above pictured has been erected, and cost us \$2,500—a much less figure than we expected. The town gave us the lot, on condition that we build a respectable building. A friend of the work and of its missionary took the contract at the low figure named. The building is about 30 by forty feet on the ground, with a Sunday-school room on the rear about 15 feet square. The foundation, which reaches up to the floor line, forty inches

above the ground, is of solid concrete, and the superstructure is of concrete blocks. All the workwork is of hard pine. The walls are plastered inside, and the floor and ceiling are of hard pine, as is the belfry. Corrugated iron is the material for roof covering, and is laid over rafters strong and well braced. The wood work is thoroughly painted and varnished. Good seats are all that the building now lacks to make it quite complete. All things considered, the building is probably much better than we had right to expect for the money put into it.

The erection of Salinas church has proven a great help to the Salinas work, and gave an inspiration to the whole mission. The building of a church in the city of Ponce would give immediate impulse to the work there, and surprising results would accrue. But it will require nearly \$2,500 to purchase a suitable building site, and not less than \$6,000 to \$8,000 to provide a suitable house of worship.

There are very great advantages in doing missionary work in Porto Rico, and the results have come quickly. In the future results will come slower, because Catholic opposition is more aggressive and emphatic than hitherto. We have five organized churches, with a membership of more than one hundred and fifty, if the rate of increase has been constant. We have had at least eight Sunday-schools, and there are two Christian Endeavor Societies.

Let us pray and work for Porto Rico.

Among the Churches and People.

Two members were received and four candidates baptized at Berea, Nansemond, at the last appointment. Eight members have been received there this year. At the quarterly conference last Saturday the pastor was unanimously called for another year. All the work of the present year was closed up in full. This church has sustained some heavy losses this year, by death, but those who are left behind are pressing forward with the work.

On account of heavy work and failing health, Rev. H. H. Butler asked to be relieved of the church at Isle of Wight Court House. Rev. R. H. Peel has been called to his church, and has accepted. Bro. Peel is a faithful worker, and will render efficient service to the church and community. My first sermon was preached in that church, on the 3rd Sunday in June, 1898. I have many pleasant recollections of my relation with those dear people.

Dr. Staley is collecting material for his forth-coming book, "The Life of Rev. C. J. Jones, D. D." He will prob-

ably edit some of the lectures, sermons and addresses of the late distinguished preacher. The many friends of Dr. Jones will be glad to secure a copy of these books. They will be ably edited and well written. The story of a great and useful life will be told by one who was an intimate friend of the beloved minister.

One of the important matters to claim the attention of the Annual Conference is the Missionary Association. The Christian Missionary Association has not had the liberal patronage of our entire brotherhood. Its support has been local, to a great extent. On this account, the last session of the Southern Christian Convention decided to relinquish its claim to supervise this body, if the Association so desired. In all probability, the next session of the Association will take steps towards making it a local body of the Conference. If this should be done, a similar Association should be organized in every Conference. We hope this matter will be considered at the various Conferences.

I. W. Johnson.

Our Meetings.

Our meeting at Pine Plains began second Sunday in August, assisted by our dear lay brother, J. W. Knight of Mt. Bethel. He made for himself many friends while with the Pine Plain brethren. Here we had a good meeting, quite a number of backsliders reclaimed.

Our meeting at Parks Cross Roads, took place from the third Sunday in Aug. We were assisted by Sister Jennie Cox. This was, so far as we were able to judge, a good meeting. A good number were reclaimed at this meeting and a few conversions.

At Hank's Chapel we began our meeting the first Sunday in Sept. The congregations were large and the meeting was very interesting. A number of persons were reclaimed and several professed conversion.

At New Hope our meeting took place from the fourth Sunday in Sept. In the afternoon of the first day of the meeting we conducted a funeral and burial service in memory of the daughter of brother John Barber and wife. The meeting at this place was hindered somehow or other, yet we had a good meeting. I have now been preaching for more than 30 years and in all this time I have never found so many backslidden members in any one of these years, as in this. To God be all the praise and honor for all the good that was accomplished in these meetings.

P. T. Klapp.

Oct. 16, 1908.

PREJUDICES CHRISTIANS.

Suppose the Christians do have their individual views of theological truths, and do have prejudices against those who hold antagonistic doctrines. This, also, was a feature of the New Testament church. We have a right to our views, even to the extent of our prejudice; provided we do not hate the errorist. Anything less than that is not the belief that "overcomes the world;" and anything less than that is not the belief that is blest of God. The school teacher who was asked by the district trustee whether the earth was round or flat and replied that he was not prejudiced on the subject, but would teach as the trustee wished, did not show that he was broadminded and liberal. Preachers that are indifferent to doctrine are not "sent" by God, but are in the ministry merely as a profession. The faith that overcomes the world, the faith that secures pardon of sin, the faith by which we are saved, is full of prejudice. But it is also full of love. And these features mark the real denominational Christians. We are prejudiced for our beliefs, as were the early Christians; but we also love each other, and we have no heresies. But this breadth of our position does not, in righteousness, compel us to put those we consider errorist in charge of our enterprises. We have in the past done much of this; but this practice has not indicated broadmindedness, but rather folly; and only shows that though we have been as harmless as doves, we have not been as wise as serpents.

When the Christian brethren who founded Antioch College called to its presidency one who surrounded himself partially with members of another denomination, it was considered a token of non-sectarianism. But the Unitarians did not bring to the administration creditable financial capacity; and the college, while under the presidency of Horace Mann, plunged into debt, was sold at auction to the highest bidder, and wholly lost its broadening influence.

Failure attends unfaithfulness also in other denominations. When Andover Seminary became untrue to Congregationalism, notwithstanding its \$850,000 endowment and seven learned professors, it shrunk to twelve students and a withered spiritual message. Unfaithfulness awlays shrivels vitality. God meant that every tree should bring forth fruit "after its kind."

(From Denominational Faithfulness by Rev. J. J. Summerbell, D. D.)

"The earth is the Lord's."

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE CHURCH.

The church, I speak of the church militant, is a Christian institution. What is meant by that is, that it came as a result of the teaching of Jesus the Christ. The church grew out of Christ, its one object is to teach Christ, and its Head is Christ. Christ himself was the first to employ the term. "Whom say ye that I am?" Christ had propounded the question to his disciples. In the illumination of a heavenly revelation Peter responded "Thou art the Christ, the Son of the living God." Then our Savior responded, "Upon this rock I will build my church."

That is the first time in all the Bible where the word, church, is used. You will never find it in the Old Testament at all. It is not employed there. There was no use. There was no church in Old Testament times. The church came to teach and to reveal to the world this divine truth, to wit, Jesus the Christ is the Son of the living God. When that heavenly truth entered one human mind, and was uttered by one human tongue, the first mention of church fell from divine lips.

Upon what was the church to be built? Not upon the Apostle Peter, nor upon his allies, confederates or associates. Nay verily. But, forever and ever, on a declaration, heaven born and heaven sent, that Peter in an inspired moment, was privileged first to utter, "Thou art the Christ, the Son of the living God." The church came then to teach that eternal truth to all mankind.

While the Old Testament never employs the word, the church then not having come into existence, the New Testament uses the word one hundred and nine times, as follows: in the Gospels

three times, in Acts twenty-one times, in Paul's Epistles sixty-two times, in Hebrews twice, in James once, in John's Epistles three times, and in Revelation seventeen times.

Here is a significant fact: While the church was founded upon a declaration of Peter's, that Apostle never employed the term in any of his writings extant. On the other hand Paul employs the term sixty-two times, and, if he wrote Hebrews, sixty-four times—many more times than all the other writers of the New Testament combined. Why? Peter never could get over being a Jew. He lived, labored, preached, for the most part among his own people, the Jews at Jerusalem. Paul on the other hand was the great Apostle of the Christian dispensation to the Gentiles. He, Paul, declared unto the Gentile world the divine revelation, "Thou art the Christ, the Son of the living God." And because he taught that truth to a new people and a new world he employed the term, church, more than all others.

Here then is the truth to which we come. The church was not founded before Christ's day, nor yet during His day. In speaking to Peter He used the future tense—I will build my church. He was not then building it, had not before built it, but in future. He was yet in the flesh. For "A Church before the death of Christ would have been an unredeemed Church; a Church before His resurrection would have been a body without the indwelling Spirit.—Jno. 20:22; and a Church before his exaltation would have been a body without a head."—Eph. 1:22; and 4:15.

When then did the church come? To that there is but one answer: The church came into existence on the day of Pentecost, the direct and visible act of the Holy Spirit. After that day we have frequent mention of the church as a collection, a number of individuals, but never before that day.

The church then is a unit, a body bound together, not from without by rules, rites and ceremonies, but united within by a spiritual fellowship. The church is spiritual, not physical, founded of Christ and to reveal Christ, united, governed, sealed in the bonds of holy and heavenly union by the blessed Holy Spirit at whose advent on the day of Pentecost the church on earth began its bodily and spiritual existence.

THE YOUNG PEOPLE OF THE CHURCHES.

Our Southern Christian Convention in session at Greensboro last April adopted the following:

"That the Christian Endeavor Committee of this Convention be authorized

to call a Convention of the young people of the Southern Christian Convention for permanent organization for the study of the best methods for aggressive Christian work among the young people of the Church.

That a column of The Christian Sun be devoted to this department of Church work and that the Christian Endeavor Committee, of this Convention, furnish matter for this column for the information of our people and the agitation of the Christian Endeavor movement.

That the Committee of Sunday Schools be requested to cooperate with the Christian Endeavor Committee in the organization, and work of the young people."

The members appointed on this Committee are: Rev. C. H. Rowland, Franklin, Va., Chairman; Rev. H. E. Rountree, Waverly, Va.; Rev. R. H. Peele, Windsor, Va.; Rev. E. M. Carter, Truett, Ala.; Rev. J. W. Patton, Elon College, N. C.; Prof. W. P. Lawrence, Elon College, N. C.

No resolution passed by the Convention elicited more able and enthusiastic discussion, debate and support than this. There was a feeling then, there is a feeling now, that the young people of the Christian church should be organized "for the study of the best methods of aggressive Christian work." There are hundreds, yea thousands of young people in the churches of our Convention, able, intelligent, willing, who are doing nothing in the church or for the church.

It is nothing less than human tragedy that these willing and ready young people cannot be gotten hold of somehow for Christian service—for some sort of church work—for some sort of effort in the name of the church.

We have not learned yet where or when the Christian Endeavor Committee will call its convention of young people. We presume the Committee is at work upon this. It is important. It is worthy. It is worth while. And we are sure the Committee will not let the opportunity slip.

This is written to call attention to the Convention's conduct in the matter, and to say that not only a column, but a page of The Sun if necessary, is open to this good cause. We invite the Committee to use the same at their pleasure. We have convictions in this matter, and realize that the time has come for action. Our young people must not forever remain idle in the churches. It is pitiable indeed to allow them to do so.

The Waverly Christian church is to be dedicated First Sunday in November, Rev. J. P. Barrett, D. D, preaching the dedicatory sermon.

NORFOLK LETTER.

Those who have been reading The Sun for a good while will doubtless remember that a few years ago I wrote an article on the subject of people moving from the old home church and leaving their membership there. I was glad to see something from the pen of our editor a few weeks ago, on the same subject. To my mind it is a subject of the most serious importance.

I desire to state here and now that I hope that I may not be misunderstood, and that what I say may not offend any one.

We, as a people are, and have always been, largely a country people. Some of the best people the Lord ever let live have been and are today, country people, and we all know that many of our best men are from the country, active, stirring, aggressive men, men who cause things to come to pass. Those who were leaders in the church and all of its enterprises, not being content to remain in the country but seeking broader fields of usefulness in the business world, have gone to the city. They have sold the farm, disposed of all their interests, and moved to the city, "look stock and barrel," every thing except their church membership, and there begins many a tragedy. I have heard the argument of many of them as they try to defend their action in the matter.—The dear old church, with its memories and associations—they can't leave it, and besides the old church is weak, and needs their support, and further, the town church people are rather stuck up any how and they don't like to go there because it doesn't seem like the old church in the country.

Now really, my brother, you who are guilty of just this kind of thing, while it is true that there are many dear, sweet memories clustering around the old church, wouldn't the memory remain just the same, and besides what are you serving any how, a church or are you serving the great Head of the church and working with all your might for Him? And now as to the help you give the old church. Honestly, brother, how much have you sent them the past twelve months? Don't you think the work would have gone on just about the same any how? And if you have been away a few years, don't you find that your contributions have been less and less each year? And about that charge of the town church not being friendly and social? Really, my brother, or sister, did you, the first Sunday you went to the city hunt up the Christian church and attend Sunday-school, and stay to

preaching, take a seat up near the front, and join heartily in the singing and the rest of the services, and did you tell the pastor where you lived and that you would put your letter in and would be at the prayer meeting and if he needed you as a recruit in that company of the Lord's great army you were ready to fight?—Honestly now, did you, and if you did, did you find that an indifferent people? If so, your experience has been different from mine. There is nothing without a cause for it. Now there is a cause for all of this state of affairs as it exists today. I will take Norfolk, as I know more of conditions here, and from what I have been told by many ministers in other towns and cities, conditions are about the same here as there.

In the city of Norfolk there are more than one hundred members of the Christian church, not connected with either of the local churches. They are almost without exception people who were strong, active members of their old home church, but from inactivity have grown cold and lukewarm, and if they attend church at all it is only occasionally and many of them never attend the Christian church at all, and, I am sorry to say, I expect very few ever send a contribution back to the old church.

It simply means this: Coming to the city and not connecting themselves with the local church means that in most cases the individual is practically lost to the old home church, is comparatively useless to the city church, having no direct interest in the local church they seldom attend and often soon cease altogether either going to some other church where it is more pleasant possibly than at the local church, helping to bear the burden and do the fighting, or which is worse, soon become to be non church goers and drift back into the world and are lost to the church and to the kingdom of Christ. And there is where the tragedy comes in.

There is a cause for this. I believe the greater fault lies at the door of the pastor of the country church. I do not say it is intentional, but I believe it lies there, just the same, as I shall, in all love and kindness, endeavor to show.

I believe every true pastor has the good of his people and the cause at heart.

I think every pastor of a country church, when one of his members moves to a city where we have a church, or pastors of city churches when members move from one city to another, should at once notify the pastor where the member goes, and if possible give the

address so the pastor could call on them at once and seek to get them interested in the church and should do all in their power to encourage the member to take their letter and put it in the church where they go. But instead of that, I have within the last week heard of a good brother advising one of his members who had moved to the city, to never leave the old church. I know instances right here in Norfolk where families have moved to the city from country churches and no pastor or church worker among our people knew of it, until they had decided to join another denomination.

If we could have a concert of action along this line I believe our work in the towns and cities would take on an impetus that would astonish us. I have discussed this subject with a great many of our city pastors and they all agree, that it is one of the most serious matters with which they have to contend. If we could get all the members of Christian churches in Norfolk connected with one of her churches and actively at work, we would surprise the Southern Christian church.

Now, brother, pastor, do you believe what I have said is true and should be done? If so, won't you do it? And if you do not believe it, won't you say so and tell us why through the columns of The Sun?

May the Lord help us all to work for the building up of our church at large and so the cause of Christ rather than in a misguided effort to care for the old church primarily and so hinder the real advancement of the cause we love.

J. W. Manning.

APPOINTMENTS.

Mr. S. M. Atkinson, representing The Christian Sun in the Georgia and Alabama Conferences will speak at the following places:

McGuire's Chapel, (Ala. Conference,) Oct. 23.

New Hope, (Ala. Conference) Oct. 24.

Pleasant Grove, (Ala. Conference) Oct. 25.

La Grange, (Ga. and Ala. Conf.) Oct. 26.

Columbus, Ga., Oct. 29, at night.

Richland, Ga., Oct. 30.

Lawett, Ala., Oct. 31, at night.

Langdale and Riverview, Ala., Nov. 1st.

These appointments will be at the regular hour for church service. If friends will make known the same it will be much appreciated.

Editor Sun.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1326.05
Monthly Dues.

Eunice Partridge10
 Ella C. Myers05
 Annie Pearl Way10
 Claudie Way05
 Ollie Way05
 Sallie Matt Marshall .. .10

Monthly S. S. Offerings.

Berea (Nansemond) Va. 6.00
 Youngsville, N. C. 2.20
 Antioch (Valley) Va. .. 1.45
 Mt. Auburn, N. C. 1.00
 Wake Chapel, N. C. .. 5.13
 Catawba Springs, N. C. 3.75
 Timber Ridge, W. Va. .. 2.94
 Birthday Bank 3rd Church S. S.,
 Norfolk, Va. 3.83
 Linville, Va. 1.18
 Palm St. Greensboro,
 N. C. 1.16
 Wentworth, N. C. 1.86
 Union Grove, N. C. 2.10
 Spoon's Chapel, N. C. .. .75

Special Offerings.

From Union Grove, Randolph Co., N. C.:
 J. J. Allen 1.00
 John Hancock50
 E. C. Brown50
 Rev. S. H. Way50
 C. H. Byrd50
 D. C. Cox50
 Mrs. M. J. Cagle25
 Oscar Brown50
 C. C. Brown50
 J. N. Cagle50
 Newman Cagle50
 R. F. Brown50
 Mrs. Rhoda Brown50
 S. W. Presnell50
 W. W. Brown25
 Samuel Rush 1 doz Pic. 2.40
 Edinburg, Va.
 Mt. Auburn Church,
 N. C. 4.06
 Miss Della Grissom 1.00

Creedmore, N. C.
 Amt. 39th week, 1908 \$48.76
 Total \$1374.81.

Elon College, N. C., Oct. 14, 1908.
 My Dear Children and Friends:

We have a fine report this week; Cousins, Sunday schools, and specials. We have 13 schools reported this week. This is about the largest number ever reported in one week. We are very grateful for their liberal help, and in fact this has been our support this summer, and yet less than half of our schools pay any attention to our call. If all would give something it would help us put in some necessary furnishings very soon.

We are very grateful for the liberal help given by Union Grove church towards purchasing wheat (\$7.00) also for donations:

E. C. Phillips, 2 bushels seed wheat; D. C. Brown, 1 bu. seed wheat; D. W. McCarn, 1. bu. seed wheat. This fine wheat comes just in time for sowing, and we are very thankful to these brethren for their liberality and helpfulness. May the Lord bless them all and may there be abundant harvest. "He that hath pity on the poor lendeth to the Lord."

Also we thank "Uncle John" our faithful farmer for one half bushel corn which he raised in his garden last year and which he donated just as ours was out.

We are now busy in our sweet potatoes—will tell you next week how many bushels.

We have put up our peanuts—32 large stacks—the children are guessing at the bushels there will be when picked.

Our barn is being filled with food for horses and cows when the cold winter comes. We saved about 6 tons peavine hay in fine condition.

We are hoping for many letters next week and great reports. With gratitude for all gifts and to all persons,

I am yours for work,
 Uncle Jim.

Timberville, Va., Oct. 8, 1908.
 Dear Uncle Jim:

I will write my letter for October. Inclosed find my niekle. Love to you and the cousins.

Ella C. Myers.

Your letter from the Valley very welcome indeed. I wish more boys and girls would join you in your interest for the Orphanage work.

Lanett, Ala., Oct. 2, 1908.
 Dear Uncle Jim:

I thought I would write my letter for October. I am getting along all right

with my school and books. I go to school every day that I can. I study five books. We have a little sister at our home now. Her name is Bessie Lee Partridge. I named her myself. I love her. Papa gave my little calf away and I haven't any thing to play with but little sister. My calf's name was Alice. I will close for this time. Enclosed find my dime.

Love to you, the orphans, and the band of cousins.

Eunice Partridge.

But you find sister better than the calf to play with do you not Eunice? I should think so. Ask mother to let her write to the Corner too.

Walnut Cove, N. C., Oct. 9, 1908.
 Dear Uncle Jim:

I will send my dime for October. Uncle Jim, I went to the fair at Winston yesterday and enjoyed it fine.

With love to you and all the cousins.

Your little niece,
 Sallie Matt Marshall.

Well, Sallie, this month is a month of Fairs and little girls all over the South land are enjoying them I guess every day this week.

Sanford, N. C., Oct. 10, 1908.
 Dear Uncle Jim:

I am a little late with my letter this time. I have been busy going to school and to church too this week. So I have been right busy, but did not forget the corner. With love and dime, I close.

Your niece,
 Annie Pearl Way.

Having protraeted meeting, Annie? Guess you have enjoyed the services. Hope for good results.

Dear Uncle Jim:

Here we are again with our dues for October. We are studying hard in our new books and we don't have much time to play now. With love to all, we close.

Your nephews,
 Ollie and Claudie Way.

Yes boys, school time is a busy time and little folks should be willing to leave off some play till school is over.

The Alaska Packers Association has liberated from its hatcheries in Alaska over 468,000,000 young salmon. The Fortman hatchery is the largest in the world. ARGO RED SALMON is packed by this Company.

Rev. H. E. Rountree calls attention that his "Notice" in last week's Sun said Eastern Va. Conference met Oct. 28-30, when it should have read 27th-30. Let those who are to attend write Bro. Rountree at Waverly, Va. at once,

A WEEK IN PONCE, P. R.

Having received appointment to teach in the Government schools of Porto Rico, we began our trip to the Island Sept. 3rd. We enjoyed the hospitality of the Deaconess Home of the Methodist church while in New York City. We visited the Hadley Rescue Hall on the Bowery where God transforms so many lives, and witnessed how the Holy Spirit used Gospel song and the testimony of redeemed men in reaching others for Christ. Also went into the midnight mission in Chinatown where hundreds of men and women hear the Gospel and scores are saved from a life of sin.

The voyage was uneventful with the exception of some sea-sickness. The sea was restless, but not rough; the rain storms were usually behind or before us; and for once we saw a water spout, a funnel-form in the clouds through which a volume of water poured into the ocean. Time was spent in association with others; in reading, in observing the vastness of the sea, its restlessness, its deep blue, its white foaming billows; in thinking about God's mercy and love, of what He has said about the sea; and in singing the hymns that came to mind.

After nearly five days on the water, we arrived in San Juan. The first we saw of the Island was Emoro, an old castle commanding the entrance of the harbor and fortified during the Spanish-American War. We visited the Executive Mansion, Casa Blanca, Fort Cristobal, the Catholic Cathedral, and attended the evening service of the Presbyterian Church.

In the morning, after ten hours' ride by rail around the west end of the Island, with the rolling surf of the sea to the right and beautiful mountain scenery to the left, through groves of coconut and banana, orchards of grape fruit, lemon and orange, fields of pine apple, sweet potatoes and vast plantations of sugar cane, with the picturesque palm leaf huts scattered through the rural sections; traveling a distance of one hundred and five miles, we arrived in Ponce. Bro. and Sister Barrett met us at the depot and gave us a cordial welcome. We are the grateful recipients of their munificent hospitality.

There is not one who reads this who is not interested in the missionary work of our Church in Porto Rico, and who would not like to see what is actually being done in the city of Ponce, with a population of thirty thousand. May I say too, there is not one who is not willing and who will not make some sacrifice that the work may go forward. I can but briefly tell you what I have seen

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Beware of Ointments for Catarrh that Contain Mercury,

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
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If you are to have in your home the very best magazines we are in a position to supply them far cheaper than you can obtain them from the publishers, as the following indicates: to wit:

- Offer No. 1. THE DELINEATOR.** (Regular price \$1.00), EVERYBODY'S, (Regular price \$1.50), our price for the two with THE CHRISTIAN SUN one year \$3.00.
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The long winter evenings will soon be here and you wish some of the leading magazines in your home. We offer you our services to secure them for you at a great saving to you.

Now is the time to renew for The Sun, and get your magazines at a great saving. Send all orders to

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

and you must kindly fill in the rest from your imagination.

The Ponce work comprises a mission hall in the city and eight out-stations in barrios, all within a radius of one to ten miles of the city. In this surrounding territory there are about five thousand people, making a total of thirty-five thousand in the district. There are four other Protestant churches in the city and to distribute the responsibility of evangelizing these thirty-five thousand people would make us responsible for seven thousand souls. How are we meeting this obligation?

Bro. Barrett and a native worker are constantly busy, visiting the people, holding services nearly every night, either Bible study, prayer meeting or preaching service; some three and four services on Sunday.

On the Lord's Day in the morning is Sunday-school at the mission hall where some seventy young people and children are gathered and join heartily in the singing of Gospel songs and in the study of the Bible. In the afternoon is the jail service where one hundred and fifty men and boys listened attentively to an appeal for a better life. Then out to a barrio and conducted Sunday-school where thirty-five were taught the simple truths of the Gospel.

At night there were about one hundred in the mission hall, and, by the way, about all that could be accommodated, who entered heartily into the service of song and worship. During the week, prayer meetings, Christian Endeavor and Bible studies are conducted, and several bright young men and women take part. One morning we held a meeting in the Government hospital for the blind, and about thirty heard how, "by His stripes we are healed." One evening we held a meeting ten miles out in a fisher village of two hundred inhabitants. These people live in palm leaf huts by the esaside in apparent poverty and rudest kind of life. After visiting several huts, at the sound of the little organ, about one hundred men and women came around and heard how the Lord helped the Syrophenician woman and how He could help them. This is a glorious work because it is so wonderful in its results. It is wonderful to see the younger generations, and some of the older ones too, come out of countries of pagan Romanism; attend Protestant worship, sing with enthusiasm the songs that thrill hearts and study the Bible which transforms lives.

We are not meeting more than one seventh of our responsibility in this district. The missionary force is inadequate. There is need of, at least, two

native workers right here now. The material is in the church, but needs to be developed. Two young men in the congregation could do excellent work if they had an education and the necessary training.

The accommodations by far are inadequate. No Christian questions the value and necessity of an appropriate church building for the home town or city. There is positive proof that the lack of a church building in Ponce is a very great hindrance to our work. It should be built as soon as possible that our denomination may have its right place in the esteem and respect of other denominations working in this city, all of which have buildings costing from seven to fifteen thousand dollars. A church building would help answer the prayers of the members, who have come out of the materialism and superstition of Romanism, who prefer our principles and who need assurance that our work is to be permanent. A church building

is necessary to accommodate the increasing congregation, to afford room and comfort. A church building would show our appreciation of the service of our faithful missionaries, Bro. Barrett and wife, who have sacrificed so much and labored and prayed so long for the work. A church building would help answer our own prayers for the work, and would represent the cause of Him whom we love and worship.

Is it not time that something should be said, and that with a bit of emphasis? Should we not be fulfilling our obligations to these people whom we have espoused to Him who has called us out of darkness into His marvelous light? Shall we now ask, "Lord, what will thou have me to do?" and be very obedient?

(We now leave Ponce for Guaynila, twenty miles distant, where I will be engaged in school work, do service for the Master as He shall lead, and count it a privilege to take part in some

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Our Customers and the Public will bear in mind that we carry in stock only the best, most stylish and finest qualities of dry goods and millinery.

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All that we ask in competition with all others is that you examine our extensive stock, variety of styles, unequalled prices and very best qualities. Come, and see, and you will be convinced.

You will certainly make a mistake by buying elsewhere before calling on us.

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THE CHRISTIAN SUN, Elon College, N. C.

small way in the Ponce and Salinas work.)
Wallace McCloud.

The note of Rev. N. G. Newman as touching our dear brother, Rev. R. H. Holland, will be read with deep interest, tender solicitude, and a touch of sadness, by many Sun readers this week. Entering his ninetieth year, "Uncle Robert," so widely known, and so universally esteemed, has kept up, till now "Holland Items" in The Sun each week and through them his thoughts and meditations have been read with deep interest by thousands of devoted friends and admirers. What a lesson of cheer, sunshine and good fellowship he has taught us younger ministers, and all of us! His latter years have been a benediction to us, and he has shown us how to grow old gracefully, with good will to all, malice toward none, and with a patient and cheerful resignation that is most beautiful to contemplate. God bless dear Bro. Holland in his declining days, days so full of faith, hope and charity, days spent in the enjoyment of that peace which passeth all understanding, and which enriches the life with a joy the world cannot give and cannot take away.

Fire insurance statistics show that within the last five years, loss of property, by fire in the United States has been \$1,257,716,855, an average of \$251,000,000 a year. And yet this is a rich country, in spite of so much reckless waste.

Thirty three States choose governors at this election. This is a busy year in politics. There are 483 votes in the electoral college. It will take, therefore, 242 votes to elect either Mr. Taft or Mr. Bryan president.

Wireless telegraphy is still doing wonders. On Sunday, Oct. 11, the wireless station at San Francisco, established, and kept up communication without interruption, for two and a half hours with Oahu in the Hawaiian Islands, a distance of 2,200 miles.

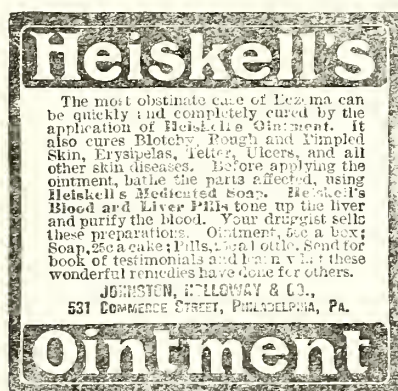
All who are to attend the Eastern North Carolina Conference which convenes at Wake Chapel, Wake Co., November 4th, should write Mr. J. Beale Johnson, Fuquay Springs, N. C. If delegates and visitors will do this—just write a post card—it will save much annoyance, and a home will be assigned at once.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

WANTED—Success Magazine requires the services of a man in Greensboro, N. C. to look after expiring subscriptions and to secure new business by means of special methods unusually effective, position permanent; prefer one with experience, but would consider any applicant with good natural qualifications; salary \$1.50 per day, with commission option. Address, with references, R. C. Peacock, Room 102, Success Magazine Bldg., New York.

The Alaska Packers Association has the largest fleet in number of any shipping firm sailing under the American flag. It owns 57 steamers and launches and 18 sailing vessels, and charters many more, all engaged in canning salmon, of which there is none better than ARGO.



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1:54	6:24	McCullers	7:52	3:03
2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

JNO. A. MILLS, Pres. and Gen. Mgr.

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MARRIED.**Booker-Hogan.**

Near Chapel Hill, N. C., at the home of the bride, Mrs. Ward Hogan, Sept. 13, 1908, in the presence of a large crowd, Mr. W. W. Booker and Mrs. Ward Hogan were united in marriage. They have the best wishes of many friends. Mr. and Mrs. Booker will reside near Chapel Hill. Ceremony by the writer.

Thos. W. Stroud.

Farrell-Griffin.

Near Pittsboro, N. C., Oct. 11, 1908, at Mr. J. W. Griffin's, the home of the bride, Miss Annie B. Griffin, Rev. Thos. W. Stroud in the presence of a large crowd, united in marriage Mr. William L. Farrell and Miss Annie B. Griffin.

They have the best wishes of many friends for a long, prosperous and happy life. Mr. Farrell is in the mercantile business. They will reside in Pittsboro.

T. W. Stroud.

DIED.**McClenny.**

On the 17th day of Aug., 1908, death came to the home of Mr. and Mrs. J. D. McClenny and took away their little daughter, Annie Doris, aged 3 years and 2 months. The hearts of the fond parents have been made to ache because of the loss of their little one, yet it is promised that "He shall gather the lambs with his arm and carry them in His bosom." Jesus, the Good Shepherd, will care for His own even more tenderly than any earthly parent could, and in that last day when "He cometh to make up His Jewels" not one of these little ones will be missing. May God comfort the parents in their bereavement and in that day may they be a reunited family in the paradise of God.

C. H. Rowland.

Atkinson.

On Sept. 19th, 1908, the death angel visited the home of Bro. W. L. Atkinson, near Wakefield, and took away the spirit of Bro. J. T. Atkinson. After a long period of sickness he passed out of this life into his reward.

He was born Feb. 16th, 1840, and in Dec. 1865, he was married to Margaret A. West. She died Feb. 6th, 1895, preceding him to eternity thirteen years. To their union were born eight children, six boys and two girls, all of whom still survive and are prospering.

Bro. Atkinson did not become a Christian until mid-life. When age and the

responsibilities of life heaped themselves up, he turned his steps toward God. Twenty eight years ago, under the preaching of M. W. Butler and Robt. Ricks at Marl Spring, he gave his life to God, became a Christian, and united with Union church, since which time he has lived a consistent member of the church and a child of God. His life has testified to the Christ within, and his hope was built upon "Eternity with Jesus."

Seven years ago when the church at Dendron was organized, he transferred his membership there, becoming a charter member of that church. There he remained until death.

The funeral was preached on Sunday afternoon, Sept. 20th, from Dendron Christian church, by the pastor. His body was laid to rest in the family burying ground on, what is known as, "the Faison farm."

Peace be to his soul, and the comfort of the Holy Spirit to his loved ones who survive him.

H. E. Rountree, Pastor.

Matthews.

September 19th, 1908, Bro. Merritt O. Matthews, near Waverly, passed away. Bro. Matthews was seventy six years and five days old, and had been a member of Moor's Swamp (Baptist) church the majority of his years. He died in the faith and expressed the hope of rest in eternity. His body was laid to rest in Spring Hill Cemetery the following day, Rev. J. E. White, of Wakefield, officiating.

For many years he had been a great sufferer from cancer on his face. All that physicians, specialists, loved ones, and friends could do for him, though adding to his comfort, could not arrest this terrible disease. In spite of every effort to conquer, it grew till it had finished its deadly work.

A wife and three children survive him to mourn their loss. May God comfort them, care for them and prosper them according to his good pleasure, and save their souls at last, is the prayer of their pastor.

H. E. Rountree.

Waverly, Va.

Resolutions of Respect.

On October 5, 1908, for the first time in the history of our council, death visited us and reminded us of man's immortality, and claimed our beloved brother and chaplain, Lacy O. Isley, who had been a great (but faithful) sufferer for some time.

He was a nice young man and will be greatly missed in our Order, and in his family and community. And since our

Heavenly Father has deemed it best to visit us in this sad providence, be it resolved:

That we reverently bow in submission to this our Creator's dispensation.

That we express our sincere sympathy to the family, which has been bereft of a kind son and brother in this their bereavement.

That copy of these resolutions be entered in the minutes of the order, that a copy be given to the family and a copy to each of the county papers for publication.

J. W. Ingle,

J. B. Gerringer,

J. M. Saunders.

Council No. 190, Jr. O. U. A. M., Elon College, N. C.

Portlock.

Mrs. Amanda Portlock of South Norfolk, Va., wife of J. T. Portlock, departed this life Oct. 2, 1908, aged 50 years, 2 months and 21 days. She was the mother of eight children, two of whom survive her, Mrs. Dora Creekmore and J. T. Portlock, Jr., of South Norfolk. She was a member of the Berea (Norfolk) Christian church. Sister Portlock was confined to her bed about ten weeks. She suffered much, but bore her afflictions with great patience and Christian fortitude. She was aware of the fact that the end was drawing near and expressed herself as ready to pass through the chilly waters of death. Her faith was strong in the Lord to the end. The funeral services were conducted from the home by the writer and the interment made in the Berea cemetery near Great Bridge, Va.

J. W. Harrell.

Brinkley.

At her home near Corapeake, N. C., Oct. 4th, 1908, Amanda Brinkley, aged 85 years. She made a profession of religion at the age of fourteen and united with Cypress Chapel church. She was faithful to her church and to her Savior for seventy one years. She was a Christian mother, good neighbor, and will be greatly missed in the home as she was very active for one of her age, up to a short time before she was called from her home below to her home in heaven; also in the community as all loved "Aunt Amanda" so well. The church with its pastor will miss that dear aged mother in Israel, but our loss has been her eternal gain. We pray that the mantle of that good mother may fall upon some one who shall fill her place in the old church. She was the mother of eleven children. She and her dear husband, James Wesley Brinkley, lived together for about sixty two years. Wesley

Brinkley was a Christian father, and also one of Cypress Chapel's faithful members. It was very sad to see and hear Aunt Amanda on the funeral occasion of her dear husband, but her old pastor said to her, "Aunt Amnada, it will not be long before you will go and be with him in heaven," and she said, "I know it, I know it." So mother has gone up to heaven to be with father and loved ones there. She leaves to mourn their loss five children, four sons and one daughter. Mrs. Nat Brinkley of Cypress Chapel, Va., B. W. Brinkley of Bolton, N. C., H. E. Brinkley of Nansemond county, Va., J. W. Brinkley, Suffolk, Va., W. J. Brinkley of Corapeake, N. C. Our sister had 29 grandchildren, 16 great-grand children, and a host of friends. Her son, W. J. Brinkley and family, lived with his mother and she was devoted to her grandchildren and all loved "Grandma." The funeral services were conducted by the pastor, at her home and her remains were laid to rest in the old family burying ground beside those of her dear husband, to await the resurrection morn.

H. H. B.

THEY CALL IT BUSINESS.

Liquor dealers are trying to impress the public with the thought that the growing sentiment against beer and whiskey saloons tends to the injury of many people depending on their business. They call it "Business." The liquor dealers appeal to the idolatrous feeling of Americans, many of whom are widely known as worshiping only one god, Business. The priests of intemperance, with a truly heathen devotion, appeal to the worshipers of Business not to vote or legislate against liquor selling, because it will injure the service of their god, Business.

Let us drop the capital letter. Business is nothing but business. It is not right to make it a god. We have a right to kick any heathen god off its throne, and grind it to powder. Even non-idolatrous business has no right to exist, unless it produces, or assists in producing, that which is useful to humanity. Now let us notice what kind of a business the liquor traffic is:

It is the only business **against** which laws are made. The courts of various states, and the supreme court of the United States, in litigation have decided that as a business it has no right in itself. How different from the business of a tailor, blacksmith, miller, shoemaker, printer! Legislatures do not pass laws against dry-goods merchants, painters, or carpenters.

The liquor traffic is the only business

that does not exhibit its product, with a view to increasing its business. The drunkard is the finished product. But the saloon-keeper never exhibits the drunkard with any special pride; never takes him to the county fair, nor to the world's exposition; never stands him at the door as a sign.

The liquor traffic is the only business that prefers not to deal with its old customers, or oldest customers.

The liquor traffic is the only business decent people positively refuse to engage in. It is abhorred by preachers, by good old men, by pious women, and by philanthropists.

The liquor traffic is the only calling recognized in any sense by law, at whose business counter a respectable man considers it a disgrace for his wife, or mother, or sister, or daughter, to be seen.

It is the only business that does not advertise the effect of its work, in newspaper columns, or dodgers, or signs, or substitutes for these things.

The cause of the foregoing peculiarities is that all men know the 'business' to be of a character injurious to humanity. It brings great evils to sober and abstemious men, who must pay higher taxes to sustain government that tolerates it. It injures not only the drunkard's wife, but the wife of the temperance man, who must use her sympathy to relieve the distress in the drunkard's home. The business injures society, and has no redeeming feature about it. It destroys the bodies and souls of men, injures any community, lessens productive business, and brings permanent ruin to all engaged in it, turning them into habits of thought and reasoning which make them wholly incapable of inheriting the kingdom of God.

And yet they call it "business."

J. J. Summerbell.

Dayton, Ohio.

Teacher Training.

(Begun on page 3).

of Bible study and teaching as never before, and the Sunday-school that has no organized Teacher Training work cannot long be classed in the front line of schools, and is not discharging its full measure of obligation to the church.

We have a firm conviction that if the Word be properly presented to the individual so that he can grasp it, and so the truth grasp him, he will find himself sometimes, somewhere at the foot of the cross.

This generation is thoroughly imbued with the principle, that the Bible is the best there is in our civilization and that in it are the powers that must work out

the blessings of generations to come. To teach such a Book, is to bring these powers within grasp of the young men and women who are to control the immediate future.

It is because Teacher Training lays sure foundation for lasting good that it has caught the minds and hearts of so many people in so short a time. Teacher Training is not designed to cover merely the ground of current lessons or those that may be laid out for a few years to come, but rather the whole Bible in its principal outlines and its general character. The work goes even deeper than this and gives the settings of all lessons and gathers a view of the purpose and plan of the entire Book. It does not limit itself to the contents of the Bible alone, but seeks an intelligent view of the countries in which they labored. It canvasses the several institutions with which the Scriptures deal and seeks to show their relations to the leading institutions of our time and of all time—the Church. It goes still further:—It presents a study of the Bible-school, of its departments and management and makes a careful study both of the teacher and student in the school.

Every Sunday-school teacher, from the primary department up, should have a fair knowledge of the Bible as a whole, so he may be able to point out intelligently the relation each part sustains to the other; he should have a general knowledge of the book in which the lesson is found—its general characteristics and contents. He should have a special knowledge of the particular section he is called upon to teach his class.

Bible instruction in the Sunday-school is not for the purpose of filling pupils' minds with facts alone, but that through instruction in some of the essential things the pupil may come to regard the Bible as God's divine revelation of Himself in the heart and life of man and through its instruction be brought into more intimate and experimental relation with Christ. The conversion of the pupil and his development in Christian character are the things for which the Sunday-school exists.

(Concluded next week).

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NEWS ITEMS.

Bulgaria and Turkey are at variance, and war is threatened in the far east.

Since Michigan was admitted as a State 75 years ago she has had 25 different governors, 24 of whom were born out of the State.

In Hyderabad, India, week before last was a disastrous flood in which nearly fifteen thousand lives were lost, seven thousand bodies being recovered.

The American battleship fleet arrived at Yokohama, Japan, last Sunday and the Japanese have been giving the sailors a most royal and cordial welcome.

The offense of betting on an election in North Carolina is a misdemeanor, and is classed in our law with bribery. Here is the law: "If any person shall bet or wager any money or other thing of value upon any election held in this State, he shall be guilty of a misdemeanor." Sec. 3384 Revisal of 1905.

THE YOUTH'S COMPANION FOR 1908.

The amount of good reading given to subscribers of The Youth's Companion during the year is indicated by the following summary of contents for 1909:

50 Star Articles.

Contributed by Men and Women of Wide Distinction in Public Life, in Literature, in Science, in Business, in a Score of Professions.

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A full Announcement of the new volume will be sent with sample copies of the paper to any address on request. The new subscriber for 1909 who at once sends \$1.75 for the new volume (adding 50 cents for extra postage if he lives in Canada) will receive free all the remaining issues for 1908, including the Double Holiday Numbers; also The Companion's new Calendar for 1908, "In Grandmother's Garden," lithographed in 13 colors.

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